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INTERNATIONAL BIBLE STUDY.

January 27, 1884.—1 *Sam.* X. 19-27.

See last *Guardian.*

February 3.——1 *Sam.* XII. 13—25.

It was not long before the country was menaced with a great calamity. The king of the Ammonites threatened to subjugate the land and make the people his serfs. The Spirit of God came upon Saul at this juncture, and through him gave the people boldness to rally to his summons, and the enemy was signally defeated and routed. The people thus became aware of the kingly qualities of Saul, and learned that God had not, after all, made a mistake in choosing him for them. Immediately after the repulse of the Ammonites, Samuel summoned the people to Gilgal for the formal presentation of Saul to them as their king, and a public recognition of the change of government. He took the opportunity of pointing out to them that the various calamities which had come upon them since the beginning of their national existence, had been occasioned by their disobedience and self-will.

"If ye will fear the Lord and serve him, and obey his voice and not rebel against the commandment of the Lord, then shall both ye and also the king that reigneth over you continue following the Lord your God."

Having a king, it would be their duty to obey him. But if his commandments should clash with those of God, whom would they serve? There could be no objection to a kingly Government if there could be any guarantee that the King should faithfully get his instructions from the King of kings, and be in all things guided by him; but how could there be such a guarantee? Let them study to keep the commandments of God, habitually realizing that he was their true Sovereign, and the blessing of God would be upon them and their king, shielding them from adverse influences and causing them to find great joy in his service. The piety of the people would have an effect upon the king. If they took to evil ways, God would chastise them as he had chastised their fathers, and their king would not be able to help them.

To impress them more deeply with the fact that all their disasters and losses had been induced by their disobedience and that they had sinned in asking a king, Samuel calls upon God to speak to them in the thunder. Immediately the thunderbolts began to crash around them, and the rain descended in torrents, though the sky had just before been clear. This divine attestation caused the people greatly to fear, and brought home to them the sense of their deep sin in failing to appreciate the sovereignty of God.

"And all the people said unto Samuel, Pray for thy servants unto the Lord thy God, that we die not; for we have added unto all our sins this evil, to ask us a king."

They become aware that they have been guilty of unequivocal rebellion, in preferring to be ruled by one of their own sinful number, rather than by the One sinless God. It implied loss of faith; a departure from the principle of faith; a desire to walk by sight. They wanted to have power visibly embodied among them. A king is really an image of God; a person invested with authority that belongs to God, and no one is really fitted to be a king of men, unless there be a coalescence of his will with the will of God.

"And Samuel said unto the people, Fear not; ye have done all this wickedness; YET turn not aside from following the Lord, but serve the Lord with all your heart; and turn ye not aside; for then should ye go after vain things, which connot profit or deliver; for they are vain."

How beautifully that "yet" comes in there. There is all the Gospel in it. The Gospel that brings salvation unto all men, does not extenuate or excuse the sins of men; the cross does not obscure the truth that men have committed great wickedness. Convicted of sin, the tendency is to shrink from him against whom we have sinned; but this "yet" comes in encouragingly; the past is lost but the future may be redeemed; turn not aside from following Jehovah. An evil heart of unbelief will suggest to you this or that resource, this or that device to make things right; especially, some means of winning righteousness, and of thus laying a flattering unction to your heart; but the only safe way is that which goes straight forward, the narrow pathway of the Lord's commandment.

"For the Lord will not forsake his people for his great name's sake, because it hath pleased the Lord to make you his people."

The great name of God is the foundation of our confidence. His name is the Father of our Lord Jesus Christ. This is He who covenanted with Abraham that in his seed should all the nations of the earth be blessed. Let us hold fast our confidence in Him whose nature and whose name is Love, and our faith shall quench the fiery darts of the adversary, hurled at us as we seek to approach the throne of grace, and conquerors there we shall conquer the world. *It hath pleased the Lord to make you his people.* There was no constraint upon him to choose the bond-slaves of Pharaoh for his people; he might have chosen the Greeks with their marvellous developments in art, poetry and all culture. It pleased the Lord to invite sinners and publicans to the banquet of life. It pleased God to draw us to himself when we were dead in trespasses and sins; he knew the length and breadth, the depth and height of our depravity, all that we were capable of in the way of ingratitude and perversity; yet undertook our case; why should we not hold fast our confidence unto the end?

"As for me God forbid that I should sin against the Lord in ceasing to pray for you." God would consider it a sin, if I ceased to pray for you: could any thing better assure you of God's willingness to hear prayer for you? "But I will teach you the good and the right way: only fear the Lord and serve him with all your heart; for consider how great things he hath done for you. But if ye shall still do whickedly, ye shall be consumed both you and your king."

WEEKLY REVIEW.

—WE can easily imagine the feelings that would be aroused in France if an English man-of-war were to bombard defenceless places on the coast of *la belle France.* We cannot wonder that the people of Madagascar should be filled with indignation against the French who allow the commandants of war vessels to open fire on the maritime places of this island. Imagine the men, women and children of one of these places compelled by such fire to flee into the woods and snatch a living as they can; after some days they return to their native town to find their houses demolished and the bodies of their dead countrymen here and there among the ruins. We can hardly wonder that a feeling of indignation towards all Europeans should spring up in the minds of these Malagasis. Some British subjects were in these towns and participated in the ruin wrought; but that seems to be a matter of no moment with the present Government of England. What astonishes us is that there should be no public sentiment in France to raise a protest against such proceedings.

—IN times of religious interest, when sinners are awakened and are led to Christ and an evident change comes over them, they are chilled by hearing their neighbours say, It is all very well, but it wo'nt last. And sometimes a good deal of evidence is adduced to show that it does'nt last. Many can be pointed to who once professed to experience the change, but who are now walking according to their former course. What reply can be made? Well, admit it. It wo'nt last. It can't last. Nay, more, it is not intended to last, any more than the manna gathered by the Israelites could last. That became putrid the second day. But then there was a daily supply from heaven. The majority of cases of back-sliding are caused by the fact that the blessing received is expected to continue. The converts try to live on their past experience, instead of daily looking to Christ for a fresh supply of his grace.

—THE late Keshub Chunder Sen sought to commend his system to all parties by

taking something characteristic from each of their systems. He sought in this way to conciliate the Romanists by adopting, with modifications, their notion of the Queen of Heaven, the Holy Mother. The "Apostolic Durbar" so-called, the ruling council of the church of the New Dispensation, has issued instructions to all members to mourn the minister's "ascension to heaven," for a fortnight, and among the things prescribed, is this:

He shall pray for the descent of the Holy Spirit, and practise communion daily with the view to realize the presence of the Divine Mother with Her child the minister on Her lap.

Instead of Madonna with the infant Jesus, the picture before the mind of every New-Dispensationist is to be the Divine Mother with Baboo Keshab Chunder Sen on Her lap. His apotheosis marches apace. And the direction followed by the "Apostolic Durbar" is precisely that in which the minister himself was moving for some years before his death, though some of our Calcutta friends have allowed themselves to be persuaded that the distinguished individual lately deceased knew no ambition, and was a model of humility.

—Mr. Geo. Muller arrived in Calcutta on Tuesday of last week. There was a meeting for his reception in the Union Chapel on Wednesday, and the *Indian Chr. Herald* gives us some notes of his remarks on that occasion. We extract this paragraph;

"In 1844, five individuals were laid on his heart, and he began to pray for them. Eighteen months passed away before one of them was converted. He prayed on for five years more, and another was converted. At the end of twelve years and a half, a third was converted. And now for forty years he had been praying for the other two, without missing one single day on any account whatever, but they were not yet converted. He felt encouraged, however, to continue in prayer, and he was sure of receiving an answer in relation to the two who were still resisting the Spirit."

In 1844 the writer was brought to the knowledge of Him whose throne is a throne of grace, and one of the persons for whom he then prayed is still unconverted. Prayer has been offered for him during all these years, without any doubt that it will be eventually answered. The life of that person has been marvellously spared, not once but many times.

—We do not reply to the letters of those who are annoyed with us for commenting on what seem to us defects in the Salvation Army system, having already said what we think to be required. Our remarks were defensive, rather than aggressive. Missionaries who insist upon the confession of Christ by baptism will be brought into additional odium in the eyes of the Natives of this country, if the Salvation Army are to be justified in their neglect of baptism. And Native Christians will think lightly of the Lord's Supper, if it be admitted that the Lord's command is not binding. Our friends feel very kindly for the Salvationists when any comment is made on their proceedings, but it is a matter of not the slightest consequence what false position all other missionary agencies are placed in.

—The *Bombay Catholic Examiner* persuades itself and seeks to persuade its readers that the Crown Prince of Germany was induced by powerful political motives to pay his recent visit to Rome, and that the manner of the visit amounts to a full recognition by Germany of the sovereign rights of the Holy Father. The fact that only a few weeks had gone by since the Prince had taken a conspicuous part in the commemmoration of the 4th centenary of Luther's birth; the fact that Rome is one of the most interesting places on the face of the globe, because of its art collections and antiquities; the fact that there is a King of Italy to be visited at Rome; these count for nothing, compared with the fact that the Crown Prince waited upon the Pope in his Vatican Palace. Our contemporary finds no difficulty in the fact that all the leading journals of Italy and Germany see nothing specially significant in the Prince's visit; this simply shows how blind the world is to all that relates to the honour of the Church of Rome. Still, it is quite possible that the Emperor of Germany is willing to come to a better understanding with the present head of the Church of Rome, and the considerations mentioned in the following extract, may have had weight:

"There may of course have been a natural desire to adopt a policy the most opposed to that which is followed by a rival, to make capital out of the errors of the Republic and to further the isolation of France. There may too have arisen the recollection that the Prussian King is no longer the ruler of merely a portion of Germany but the paramount Power in a great and rising Empire. That Empire contains within it many millions of Catholics who are among the most devoted of the children of the Church, and it is but too clear that harmony and peace within its limits are not to be obtained except at the price of the most complete religious toleration. But the most weighty among the motives which have brought about a change in German policy is without a doubt the necessity at length visible of stemming the tide of socialism and democracy. The far-sighted Chancellor of the Empire has at last recognized the fact that the Conservative statesmen of Germany are not sufficiently strong, in spite of the great power they wield, to undertake this task single-handed. Other allies have been and are to be called upon for aid and the place of honour is to be given to one who, albeit neither fleets nor armies obey his orders, is yet the mightiest of them all."

—The January number of the *Missionary Review* is at hand. This *Review* cannot be accused of dilatoriness; this number bears date January-February and though published in America reaches us Jan. 22nd. It contains some account of the Evangelical Lutheran Missions in the Guntur region, supplied by one of the missionaries to the *Lutheran Missionary Journal*. The success of this Mission, so far as numerical results are concerned, is remarkable. There are 3 missionaries and to each of these are 33 Native workers and 822 communicants. In the M. E. Church Missions the proportion to each foreign missionary is 2 Native workers, and 114 communicants. In the Missions of the Am. Board, the average is 12 Native helpers and 120 communicants. The Lutheran missionary says:

"It is four years now or nearly, since I came to India. If the number of baptisms were the proof of missionary success, which it is not, as I can prove, then I have been successful as few missionaries in India have been. I remember reading somewhere of that most noble missionary, Adoniram Judson that it was the burden of his prayer, through all his toilsome years, that God would mercifully permit him to baptize one hundred Karens, and died without the sight. It has been my privilege to baptize, thus far, more than one thousand Hindus; to establish congregations; to rear Christian chapels alongside of hoary Hindu temples, whose foundations were laid in the morning of human history; and to plant the worship of the one, true, universal Father of all men in the very midst of the chants and prayers and oblations that have been going up from blistering lips and agonizing human hearts to Brahma and Vishnu and Shiva for three thousand years. But when I have said all this, and justified the thought that I am a fool in glorying, then I must also add that whatever I have been able thus to accomplish for truth and righteousness, is due not to me, but, next to God, to the wise counsel and earnest untiring help of this convert from idolatry, the good, the true Betarla John.

Of this Native preacher the missionary writes with a good deal of enthusiasm. It is very pleasant to read such a tribute:

John's examination before Conference, with a view to his ordination, I take it on myself to say, would have been considered creditable by any faculty in America. It came very near being a case of the examined knowing more than the examiners. He is a poet—he was a poet before he became a Christian; but even his heathen poetry bears the impress of a chaste and lofty mind in every line. He is the author of a volume of Christian Hymns, creditable alike to his head and heart. He is an orator. He fears not, and need not fear, to stand up before any audience in India, though every man in it should be a "twice-born" Brahmin. It has been my privilege to hear some of the foremost living orators on two hemispheres, but from no human tongue have I heard more soul-stirring, consummate eloquence, than I have heard fall from his lips in moments of high pleading for Christ as the Saviour of men. Above all, he is an upright and downright manly Christian man. We have traveled this Palnad country together for years, living almost constantly in each other's presence. In joy and sorrow, in faith and fear, in disappointment and hope, we have done our work for the kingdom of God together; and I record it here, that in all these years of closest personal intercourse, I have never known this yoke fellow of mine to do a dishonorable thing. In my heart of hearts I love him.

We fancy it is the Rev. Mr. Uhl who writes thus. We met Mr. Uhl at the Decennial Conference, and were much impressed with his fervent spirit. We doubt not the influence of the two, the European and Native brothers, has been reciprocal.

—A "brief report of the work done by the Kuttra Hindustani Y. M. C. A. in 1883," has been sent us, too long for our crowded columns. Kuttra is a part of Allahabad, and several Native Christians formed this Association in December, 1882 for the purpose of uniting in Christian work, especially Bazaar-preaching, Sunday-School work, Prayer-meetings, and a Library. In reviewing the year they count up 15 places where they carried on the work of open-air preaching, twice a week. They speak of the assistance rendered by Rev. C. P. Hard, who lent them his big drum and cymbals, and thus enabled them to get larger audiences. Four Sunday-schools with about 100 scholars were carried on, taught co-operatively by the members. Meetings for prayer and conference were held weekly, one in English the other in the vernacular. The Library is languishing for want of books, The Rev. Mr. Ewing, Am. Presb. Mission, is Patron of this Association.

—A private letter from the United States, says;

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Mathew Arnold is giving lectures in the different cities. He excites no enthusiasm. A rude assailant of the Bible, like Bob Ingersoll, attracts a certain class. Mr. Arnold, the apostle of culture, is too refined for these. Have you noticed his substitute for a personal God? 'A power, outside of ourselves, which makes for righteousness.' He seems to have had recourse to this strange use of the verb *makes*, in order to avoid predicating any personal activity of the power. It is not 'loves righteousness,' or 'commands righteousness.' Such personal attributes must be avoided."

The only conceivable explanation of a power that makes for righteousness without loving it, is that there is One above who loves righteousness and has given this bent to the power that works in nature.

—We are happy to mention the arrival of the Rev. D. Mackichan (now D. D.) of the Free Ch. of Scotland's Mission, Bombay, with his family, after an absence of about 20 months in Scotland. Mrs. Scott, wife of the Rev. Mr. Scott of the same Mission, has also returned. We understand that Dr. Mackichan has obtained £5000 for the new College edifice which it is proposed to erect.

—Dr. Blaney warmly recommends the establishment of health-resorts for the sick poor of Bombay.

NOTICES OF BOOKS AND REPORTS.

"*Abide in Christ:*" Thoughts on the blessed Life of Fellowship with the Son of God. By the Rev. Andrew Murray, Wellington, Cape of Good Hope. 222 pp. 8th Thousand. London, Nisbet &c. 1883. This book, we are told, was originally written in the Dutch language. The author wrote it "under the impression that many believers have hardly realized to what closeness of union, to what intimacy of fellowship, to what wondrous oneness of life and interest, Jesus invites them when he says, 'Abide in me.'" There are 31 short essays or meditations on the general subject, are for each day of the month, and in these the changes of this grand idea are happily and impressively rung. We give the titles of a few: Abide in him, Trusting him to keep you; As you came to him, by faith; As your Wisdom; your Righteousness; your Sanctification; your Redemption; Every moment; At this moment; In Stillness of Soul; As Christ in the Father; that you may not sin; &c. &c. We have marked one of the essays for transference to our columns, and have much pleasure in commending the book to our Readers, as one well fitted to show them the deep things of God and put them in the way of entiring on their fruition.

"A Hand-book of India and British Burmah." By W. E. Robbins, missionary. Cincinnati; Walden and Stowe. Pp. 285. "This is not a guide-book for travellers, but an attempt to answer, in as few words as possible, the many questions concerning India, which have been asked the author, during his ten years of labour in the country, and to put the result in such a small and cheap form as to be acceptable to the multitudes whose interest in this great empire is constantly increasing." These are very worthy aims, and they have been very creditably and successfully carried out. The book was prepared for publication in America, and is well fitted to correct erroneous ideas and communicate just ones, concerning India. The writer has persistently resisted the temptation to be diffuse, and wherever you open the book you find him going right to the point and giving you explicit information about the subject in hand. The 1st Chapter treats of the physical outlines of India; the 2nd of the population; the 3rd of the religions; 4th, British India; 5th Anglo Indian life; 6th Evangelization of India. There are a number of nice illustrations. Though not prepared for the use of people in India, we think there are many here who will be glad to get copies. There are no attempts at fine writing, and at the same time nothing slipshod about the style. We recommend it very cordially to all. It is sold at Rs. 2½ a copy (Rs. 2-12-0 post paid) and copies may be obtained from the author, Rev. W. E. Robbins, Poona.

"Indian History made Easy. By Robert Hawthorne, Ph. D. Professor Doveton College. Calcutta. This pamphlet (53 pp.) has been written for the use of candidates preparing for the Matriculating Examination. This is an offering to the Cram deity, our modern Minerva, and is fitted to be acceptable, we should judge. We ourselves have not worshipped at this shrine, but we have no doubt that there are a good many to whom these and other coguate books which the author is bringing out, will be very welcome. Price, one Rupee.

"Bethel Army. Marching and Fighting Orders." This is an off-shoot of the Salvation Army, here in Bombay, though we believe the latter disclaims all connection with it. These "Marching Orders" and "Fighting Orders" consist only of passages from the Bible. The names of the officers or promoters do not appear in this pamphlet.

The Bombay Guardian.

SATURDAY, JANUARY 26, 1884.

SEEKERS.

Conviction of sin and need is of the utmost importance, for without it men will not yield to Christ. As a rule men live without conviction of sin, that is, without such consciousness of sin as troubles them and makes them feel their need of deliverance. Almost all the influences that men come in contact with, militate against such conviction. The simple fact that all the world are in the same boat with us, tends to exclude conviction; whatever evils may be involved in the fact that we are sinners, are made bearable by the fact that there are so many millions at least as bad as we are. The conviction that troubles men is a conviction that isolates them, and fixes their attention upon their own sinfulness and personal accountability. When men are thus awakened, it is desirable that they should be brought to commit themselves, there and then, and let it be made public that they seek salvation. There are those who may succeed in carrying their convictions to their own room, and there, in communion with the Father of Spirits, may obtain a saving interest in Christ. But in the majority of instances, the conviction caused by the preached word, will begin to leave the man as soon as he begins to breathe the outside atmosphere, as soon, especially, as he gets into communication with worldly people. Earnest evangelists, wise in winning souls, have found it necessary to urge convicted or half-convicted persons to do something by which they may secure the advantage obtained and go on to complete salvation. Men are asked to stand up, hold up their hand, come forward, in some way to indicate their sense of need; or they are asked to stay behind and be spoken to, or go into the vestry with the same object. Men cannot be trusted with their convictions; they know not the power and guile of the adversary, and before they know it will have surrendered them. In the parable of the Sower our Lord points out this danger. So that it is felt to be a matter of congratulation, when men are enabled to take an overt step of some kind, by which they declare their wish to be saved. According to the difficulty of securing this result, is the joy of the preacher when he obtains it. And now arises a new danger. The preacher may leap to the conclusion that the seeker has actually crossed the Rubicon when he thus comes out as a seeker. It is possible that in some extraordinary instance it is really so. A man has given up every thing else previously, and has failed to obtain peace because of his unwillingness to take this stand, and in such a case, he breaks the last barrier when he stands up or comes forward, and enters at once into the realization of God's love. But commonly it is very different; self has been wounded, but by no means fatally. A man has shrunk from this ordeal, and when he has found courage to go through with it, there is a danger of his resting in it; a danger of his mistaking the feeling of satisfaction that naturally follows the perfomance of an unpleasant task, for the peace which betokens forgiveness. And there is danger that the preacher may be similarly beguiled; and accept of the man's declaration of peace as evidence of his acceptance with God. God delighteth in mercy and is most willing to receive returning prodigals; but if they stop short of full surrender, and are content with an ungrounded peace, he cannot receive them; the prodigal instead of coming home comes a little nearer only. It is very important that much pain should be taken to hinder the seeker from resting short of full surrender. Some fail to give this specific instruction. We knew of one, years ago, who in a meeting induced twelve persons to come forward as seekers of salvation, and who persuaded himself that they had all really turned to the Lord; but after a twelve-month only one of the twelve was making a religious profession. Even when the utmost pains have been taken, and when the individual gives every token of having passed from darkness to light, there is danger of his falling gradually into the idea that his salvation is a foregone conclusion, a thing finally settled, and thus insensibly he slides into the habit of trusting in the change wrought in him, instead of trusting in Jesus. The change wrought by the Spirit is specially a change in the mind's attitude; it is a looking to Jesus for every thing instead of looking to one's self; but the convert is in danger of imagining that the change means that whereas formerly there was no good thing in us, now there *is* good in us, something we can rely on. This is

directly contrary to true faith which is faith in Christ. Self is displaced that Christ may be at the helm.

The essence of true repentance is in the recognition of our unreliableness; we can no longer look within for wisdom, righteousness, holiness and power over sin; we look to Christ for these and all things. This the Christian goes on doing forever. His springs are always in Christ. He lives by the faith of the Son of God. Not I, but Christ liveth in me.

When the convert has the love of God shed abroad in his heart for the first time, there is a joy made very intense by the contrast with his previous darkness and wretchedness. Every day that removes him from that bright hour, diminishes the strength of that constrast. This is in the nature of things, and does not prove that he is backsliding. A man buried in a mine and exhumed, has a rapturous sense of deliverance; the entire country rejoices over him and the Queen sends a message of congratulation. But she does not go on sending him messages; the public soon forget about him; and the vivid sense of his great delieverence begins to pale somewhat. All this is perfectly natural. We cannot be living in the past. The convert must makes up for the fading impressions of the past, by daily coming to Christ for daily quickening, daily manna.

PLATONISM IN INDIA.

We have frequently referred to the numerous and marked parallels between the Neo Platonism of the 1st and 2nd centuries, and the religious movements of India at the present day. If we turn to Neander, for instance, and read his account of the teachings by which the Greeks sought to save themselves from the necessity of embracing Christianity, it will almost appear that we are reading an account of what is to be witnessed at the present day in India. Speaking of the New Platonism, Neander, for instance, says:

"Its aim was, under every new modification, to explore in all directions the marks of a connection between the visible and invisible worlds, between the divine and the human in history, and to discover, in the great variety of religious traditions and forms of worship, different forms of one revelation of the future."

How well this describes the aim of the founder of the so-called New Dispensation not to speak of some distinguished Orientalists of the West. The Gospel came for the purpose of turning men from darkness to light; but it was humiliating to the Greeks to acknowledge that they and their fathers had missed the way of truth, now preached to them by insignificant Jews; it was not essy to shut one's eyes to the divine attestation of Christianity; in this dilemma, a *tertium quid* presents itself. "A higher unity lies at the root of the manifoldness" traceable in the different religions; there was yet a vocation for philosophy; she must unify these opposing systems. Plutarch, writing at the close of the 1st century, just after the last portions of the N. T. had been written, tried thus to conciliate and blend in one, the claims of the old religions and the teachings of the new philosophy.

"Divination and Physics may both be right; one serving to point out the causes which have brought about the phenomena; the other, the higher end it is intended to subserve."

What is this but the Theosophy now seeking currency in India?

"This spiritualizing apprehension of the old polytheistic religion had gone on to form itself——independent of the influence of Christianity,——as a means of conciliation between superstition and unbelief, out of the spirit of the Platonic philosophy, so far as this extended its influence into the religious consciousness. For when Plutarch wrote, in whom we find this direction of mind already fully developed, Christianity certainly had as yet produced no influence on the spiritual atmosphere at large."

This last remark is hardly correct we think. Pliny's letter to Trajan shows that it had had a powerful effect. Men had been made to feel that their hereditary systems of belief were in danger, and many had been stimulated to various efforts of a conservative character. The same thing is said at the present day, with regard to Christianity in its effect on Hinduism. Hinduism is not overthrown, but the many efforts made to preserve it under modified forms, show unmistakeably that Christianity is a power in the land. But we go on with our extract:

"But a new zeal on behalf of the old religion, in which men were striving, with all their might, to keep the breath of life, was to be awakened by this philosophy of religion, now that the ancient rites were threatened with destruction by Christianity, from a new positive religious interest; and so there arose, out of those already existing ideas, a new polemical and apologetic direction, having for its end to preserve erect the rotten fabric of Paganism." Neander's History of the Chr. Rel. and Church: Introduction.

All know how these philosophic efforts to hinder the progress of Christianity, failed, after seeming for a time to have the promise of success. It might be profitable for our Native friends to give attention to these pages of ancient history, and, like the king in the parable, consult whether they will be able with 10,000 to meet the army of more than 20,000.

STRAY COMMENTS. IX.

Evidences. From Scripture itself. The 12th ch. of Exodus exhibits a command of God to all the children of Israel without exception, under pain of death to keep once a year, a certain feast called the Passover, A lamb of a particular description was to be eaten in every house, on the same day and hour. Its blood was to be sprinkled on the door posts of the house. To be eaten with unleavened bread and bitter herbs. Nothing was to be left of it. Eaten with their loins girded, shoes on their feet, staff in their hand; eaten in haste; none was to leave the house till morning; and the parents were to tell their children at that meal the story of their deliverance from Egypt. —Suppose this writing of Moses was produced for the first time some centuries after the time professed, it could not have been received unless this custom actually existed throughout the nation; and unless the account which it gives of the original facts was the same substantially with that given by every head of a family on the 14th day of the 1st month at even, to his children. At whatever time the writing was produced, the custom must have existed, or else the document could not possibly have been received. The writing could not have introduced the custom; it declares it already existing. What could have introduced the custom? Nothing but that very deliverance from Egypt which it was intended to commemorate. The custom could have had no validity unless observed from the very beginning. It would have had no meaning. It would not have been introduced the next year after they left Egypt, but must have actually dated from the night before they left Egypt.—The door posts were sprinkled with blood annually, because it was by means of such sprinkling that they were originally saved, when the first-born in Egypt were slain.

Whenever introduced, it must have been by a command or pretended command of God. But a command introducing the custom in some later generation or century, must have been entirely different from the command in this chapter. The command in this chapter could not have introduced it at any later period.—Altogether different, in purport, reasoning and language. Supposing such a command existing, it is impossible that this one of the 12th of Exodus could ever have been received. It would come into direct conflict with the other. This assumes to be from the beginning, and of course convinces every subsequent one of forgery.

Tradition is uncertain. But tradition may have a very high degree of certainty. What could be more unexceptionable as a channel of truth; than a custom observed yearly in every house of the land, with all these circumstances, circumstances which themselves relate the story, and a formal explanation of them every year by the head of the family?

The entire tribe of the Levites were consecrated to the priesthood. They were taken instead of the first-born of the children of Israel. Their separation to the priesthood was based upon the acknowledged right of God to every first-born Israelite. But this right could only have been acknowledged, by a people believing the facts mentioned in the 12th of Exodus, with regard to the slaughter of the Egyptian first-born &c.

Consider all the rites and ceremonies of the Priesthood. They were multitudinous. Their ceremonial law takes up nearly half the Pentateuch. For every particular there was a divine command real or pretended. There could have been no other commands, and no other grounds of their observance than those actually specified in the Mosaic law, or else this law would have come in conflict with those others. The rites and ceremonies then rested on the Mosaic law. But this law absolutely constrains us to admit that those rites had their origin in the wilderness. The law would never have been valued a straw if the whole nation had not known of it from the time of the wilderness.—A great many animals were unclean and abominable to the Israelites. They must have been so from the time of the wilderness, or else the fact must have had its origin in a different command from the Mosaic: but the Mosaic could never then have been introduced; for it claims to date from the wilderness and to have been observed from the beginning.

Suppose your name to be Braune and your younger brother shou'd come to you and say, "I have found in a corner of the family mansion this paper." It should read thus. In the year 1660 one Braune arrived in New England; saved the life of a son; and in consequence this law obtained among all the Brannes to be perpetually observed; viz: on the 1st of January every son of every family should appear before his parents with his head shorn and kiss their hands, under pain of being disinherited, disowned and driven out from kith and kin."—Suppose I should make enquiry among all the families of this name and no where find any traces of this custom or the slightest tradition of it. It would be necessary then to account for the desuetude into which this custom had fallen, before I could believe the paper genuine and the ordinance still binding. But there is such a sanction to it as would effectually have hindered it from being generally violated. It is impossible that I could run any danger of becoming an outcast, by not observing this custom, since I never heard of its being observed; and yet never heard of any one disowned for non-observance

of it. But now suppose that in the year 1660 there should have been 2 or 300,000 Brahmes; and the paper declared that the law had been received by all; and their descendents should now constitute the population of the U. States; and this law no where observed by them; how difficult would it be to palm off this document as genuine and binding on me. But how unspeakably more difficult to palm it off upon the entire population of the United States. But this is not nearly as strong a case as that of the Mosaic law. The events in conjunction with which that law professed to have sprung up, were the most remarkable and astounding events ever heard of among mankind. And that law does not relate to a single action to be performed on a certain day of the year; but it extends to every day of the year, and almost every hour of the day; to every meal that is eaten; to the division of the land among tribes, and among families; to ten thousand details of the tabernacle; to the Sabbath; to the entire civil law of the land; to the customs observed between man and wife, and father and son, Israelite and stranger, to the first fruits of the land, and to the gleanings of grapes; to the muzzling of an ox and the treatment of lepers; and in fact to every thing to which it could extend, being more minute than any other law ever was among men. And then the sanctions were the severest possible—death in the majority of cases.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

THE FIRST EXPLANATION.

To the Editor of the Bombay Guardian.

Sir,—Mr. A. Hall's remarks on my letter on Zenana Missions were on the whole very fair. The "monopoly of appointments" referred to has grown up naturally, a fact distinctly mentioned in the paper on the subject recently published in the *Indian Evangelical Review*. But it ought now to cease to exist, and if arrangements are made likely to give it solidity and permanance it is our duty respectfully to protest against them. Mr. Hall is perfectly right when he says "a native of the Province should have the preference, if fit in other respects." I have been "behind" nobody in maintaining this just principle; and I have never spoken a syllable in favor of Christianized Bengalees as a community distinct from native Christians in general in the matter of appointments. I may however, be permitted to remark that, when East Indian ladies are fetched from Bombay, Madras and various other parts of the country to fill posts for which the natives "of the Province" are not fit, there is no harm in bringing in a few Bengalee ladies. Bengalees amalgamate with Hindustanis more readily than East Indians, and have a deeper insight into current feelings and sentiments. The majority by far of the Bengalee Christians in "Northern India" have married Hindustani wives and thereby merged themselves into the community of "the Province." The best paid native preachers in the Punjab are Bengalees, but their children are no more Bengalees than Mr. Hall is,—so thoroughly identified are they with the Hindustani and Punjabi communities. It will be a century before such identification of labour and interests can take place between the Eurasians and the native Christian community. That Bengalees inspire confidence in these provinces is proved by the fact that the Methodist Churches have *once more* elected unanimously one of them as their lay Delegate to the General Conference; and the Bengalee elected is so thoroughly denationalized that when he opens his lips to preach in his mother tongue his countrymen laugh at him, and many of the jokes indulged in by his children are cracked at the expense of the Bengalee nation!

Sir—I agree with you most thoroughly when you say that the native preacher has *no* right to be more comfortable among his "class," than the European missionary is among his. I indicated this as my position in a letter published in the *Witness* some months since. *All* my remarks are directed against the theory which has led a few missiononaries to stand up for their own salary and at the same time to advise their native helpers to throw up these and live as *Foqueers*. This certainly savour of selfishness of which any man, far more a Missionary should be ashamed; and would, if noised abroad, prove a formidable obstacle to the progress of Christianity. I will not trespass on your columns any more. I have made up my mind to disentangle myself from these discussions as far as possible, having proved them by experience fitted to check, rather than foster, spiritual growth.

Ram Chandra Bose.

SACRAMENTARIAN SALVATION.

Sir,—Since the Catholicity of the unpretending Salvationists on the subject of free and full salvation by faith in Jesus alone has been frequently seriously questioned and denounced in no unmeasured terms by 'Sacramentarians,' who insidiously hold 'Baptism' and the 'Lord's Supper' to be indispensable essentials to salvation, quoting—in support thereof—certain sayings of our Lord as imperative; I trust it will not be considered impertinent to ask:—

1. For what purposes were the rites in question instituted?—

2. Have the purposes for which these rites were instituted, been fulfilled?—or, have they not?, if not, when may we expect their fulfilment?

3. What was Jesus' mission to earth?

4. Has Jesus' mission to earth been a failure, or a success? If a failure, how far?, if a success, to what extent?

5. Did Jesus ascend to Heaven, or did he not?

6. Has the Holy Ghost come, or is He expected, and when?

I am not a 'theologian' in the sense of the general acceptance by the world of that term, nor do I aspire to wisdom such as the world conceiveth that priceless gift, but I do make bold to venture the honest assertion that a prayerful consideration—free from bigotry and blind prejudice—of the foregoing six points will result in the honest conviction beautifully couched in the Latin phrase, "*Qui nimium probat*, nihil probat."

"*Nudis verbis*," the 'Salvationists' have greater Scriptural authority for their conduct than any single Church we know of, which is saying a great deal, though none the less true; and it is greatly to be desired that the other languishing branches of Christ's Army will let go hold of the letter that killeth, and firmly embrace the spirit which giveth life, when—I feel confident—such unscriptural expedients as (Church fairs!—'Church lotteries,—Church tea parties'—'Church Tobacco shop's) are now very commonly resorted to for the spread of of the Gospel—(oh what blasphemy to be sure)—will be iniquities of the past, buried in oblivion, never to be resurrected.

"Servus Servorum Dei."

Dear Sir,—It would not have occurred to me to find fault with the Salvation Army on the subject of baptism. Baptism, as I have been instructed, is an open public profession of faith in Christ. It appears the Salvationists require their people to boldly confess Christ everywhere, and on all possible occasions, in their words, their actions, their dress, and in their separation from all worldly customs.

That the Apostle Paul held to the doctrine of baptism; and that he baptized are unquestionable facts; but it is also a significant fact that he said Christ sent him not to baptize, but to preach the gospel. No one even thought of questioning his fidelity to Christ or of saying that he had Christ's commands and did not keep them. If Paul could say Christ sent him not to baptize surely it is unfair to judge and condemn Major Tucker and his friends for saying, as they may very truthfully do, the same thing—Christ sent us not to baptize.*

I have been a good deal pained by the changed attitude of those of our friends who gave the S. A. a warm welcome and support on (and after) their arrival in Bombay. The teachings and practices of the S. A, and the fact that they did not baptize were perfectly well known at that time: they were commended to us in the warmest manner, and their example held up to us for imitation. We were told, for example, that they did not need to use the language of approaching God in prayer, they were constantly abiding in God's presence and had only to lift up their voice. Whatever change has taken place it does not appear to be in the S. A. Their teaching and practices are the same now as they were then.

For myself I would say that I did not go to see the S. A. until some time after their arrival. When I saw them, and came to know them better, I was led to give them a measure of love and sympathy: that love and sympathy have continued without wavering since. The more ungenerously (as it appears to me) they are treated, the more unwilling I am to withdraw my love and sympathy. It is but due to the S. A. that I should say some members of my family and some of my friends have benefited by their ministrations. More than this might easily be said: less than this I could not say consistently with loyalty to Christ, and to Christ's people.

T. Glover.

January, 22nd.

My dear Sir,—I find that, through writing in great haste last week, I made a mistake in one of the texts which I quoted as a mistranslation. The expression "Them also which sleep *through* Jesus," strange as it sounds, is nevertheless a correct rendering of the original; the passage which I ought to have included in my list occurs two verses further on—viz. "Those who have died *on Christ's side* shall rise first."

At the time I wrote, I was unable to procure a copy of the New Testament edited by Dr. Hazen in 1872, so had to trust to memory. I got one in Satara however, and on examining it found that in three of the passages referred to in my article, the learned Doctor followed his predecessors rather than the Greek text. He too makes Tryphena, Tryphosa, and the beloved Persis, labor *for* instead of *in* the Lord; and has *through* Christ, instead of *in* Christ, in Phil iv. 13, 19.

Yours sincerely,
G. A. Jacob.

Belgaum, 23rd Jan. 1884.

NOTICES.

Bombay young men's Christian association. Literary Reading next Friday, 1st February, at 8-15 P. M., by Mr. C. Macdonald.

Young men and others are cordially invited.

Received for Gospel Hall, Picket Road, from T. E. C. Rs. 10; Mrs. L. E. F. 5; Miss M. M. 5.

Received for the poor, from J. S. in December 20, Rs. 25; January 22, Rs. 25.

[*Paul preferred that some of the Corinthian converts should be baptized by his companions, Timothy or Titus, or by the pastor, anticipating that some would pride themselves on having been baptized by the Apostle Paul. See Acts XIX, 4, 5. and Acts *passim* for Paul's conception of the obligation: *Ed. B. G.*]

M. E. Church Services, Bombay.

Sunday. Grant Road, Eng. 8-30 a. m. and 6 p. m. S. School, 7 a. m. Tamil, 10-30 a. m. Marathi, 3 p. m. Dean Lane, Fort; Eng. 11 a. m. and 6 p. m. S. School, 9-30 a. m. Marathi, 3 p. m. Mazagon, Eng. 11. a. m. and 6 p. m. S. School, 9-30 a. m.—Prayer meetings at each place, Tuesday, 7½ p. m. (Fort, 8 p. m.) and preaching Thursday 7½ p. m. (Fort, 8 p. m.)

METHODIST CHURCH SERVICES.

Sunday 27th *January* 1884.

Grant Road, 7 a.m. Sunday School, 8-30 a.m. Sermon by C. Sharman, 6 p.m. Sermon by Dr. J. S. Stone.

Mazagon, 4-30 p.m. Sunday School, 11 a.m. Sermon by J. N. Hawkins, 6 p.m. Sermon by Rev. C. P. Hard.

Dean Lane Hall-Fort, 9-30 a.m. Sunday School, with Black-board illustration of lesson by Dr. J. S. Stone, (Parents and children cordially invited), 11 a.m. Sermon by Dr. J. S. Stone, 6 p.m. Sermon by Rev. W. H. Stephens.

Baptist Church, Bellasis Road, (opposite the Byculla Club)

Pastor—The Rev. William Bell, M. A.

Hours of Service.

Sundays—11 A. M. and 6 P. M.

Epitome of News.

Saturday, January 19.

—*Times of India*: We regret to have to record the death of Mr. H. E. Astley, exchange broker, of Church Lane, who succumbed on Thursday to an attack of cholera. The deceased gentleman was at business during the day, apparently in his usual health. Towards the latter part of the afternoon, however, he complained of slight indisposition. He returned to his home about five o'clock, but he rapidly developed cholera symptoms, and before medical assistance could be procured he expired.

—The University of Glasgow on a report from the Faculty of Theology, have resolved that the degree of D. D. be conferred on the Rev. Dugald Mackichan, B. D., missionary of the Free Church of Scotland at Bombay.

—The *Standard* publishes a letter from its correspondent at Tamatave, giving details of the recent bombardments by the Boursaint and other French vessels, and the Boursaint bombarded and burned Foulepoint, Mahambo, Vohemar, and other places, and the ports she had not been to will be shelled by another vessel, and the Nieve and Vaudreuil had gone south to bombard the ports between here and Fort Dauphin, So far none of the southern ports had been visited. At Vohemar there were about a dozen British subjects, consisting half of them of Creoles of Mauritius, and the other half Indians, all resident traders in the place; these were the only foreigners in the town. The writer says:—

"No offers had been made to take the British subjects on board before the bombardment, so they were left to remain on shore, their lives and property being exposed to the greatest danger. Nor in firing the town did the French ask who were the owners of the property they were destroying. Most of the subjects had their houses burned before they were aware of it, as they had collected in the house where the British flag was flying. This house was saved from the general conflagration by its isolation. Before leaving the commandant of the Boursaint sent word that the British subjects had better come on board, and he would take them to Tamatave, which offer they accepted. If they had stayed behind they would most likely be killed by the natives, who would be sure to be greatly exasperated on returning to find their villages burned and the dead bodies of some of their fellow-countrymen lying about. These were shot in trying to get away; and many of the natives, especially in these out-of-the-way places, would like to kill all the foreigners. Much British property was destroyed at Vohemar and the unfortunate people who came away in the Boursaint have lost all they had—houses, goods, and produce. What little may have escaped the burning will surely be pillaged by the natives on their return."

—*Bombay Gazette*: It cannot be to often repeated that the burning of sulphur for the prevention or cure of cholera among other infectious diseases has a substantial value. The sulphurous acid of the fumes so obtained is thought to destroy the evil nature of germs; and though many physicians will tell you that cholera germs do not exist, there is no doubt that the precaution of burning sulphur in infected air has a greatly purifying effect. Dr. Tuson, Deputy Surgeon-General, has lately written a work upon this subject, in which he states that having experimented from 1872, he has found sulphur fumigation potent in arresting epidemics when enforced along with other obvious precautions.

—Same: The Hon. Mr. Justice Kemball performed yesterday the ceremony of opening a charitable Homœopathic Dispensary on Kalbadevi-road. Over six thousand rupees have been already promised by inflential gentlemen belonging to both the European and native communities, and it was hoped by the Hon'ble Mr. Kemball that many more donations would soon be forthcoming. He said that although the dispensary was formally opened yesterday, it had actually commenced work six weeks ago, over a thousand patients being treated in the course of one month.

Monday, January 21.

—The Hindu community of Calcutta contemplate holding a great meeting in the Town Hall with a view to raising a memorial to the late Keshub Chunder Sen, distinguished Brahmo leader.

—Professor Monier Williams tells the following story illustrative of the feeling of Egyptians on current politics:—"On reaching Suez I took a sailing boat, manned by five intelligent Egyptians—sturdy, active fellows, who were very communicative. I asked the man at the helm whether he preferred Arabi or the Khedive. He answered, 'We want neither the one nor the other; we want bread.' I next inquired what he thought of the Mahdi. His reply was, 'The Mahdi is the devil.' To understand this strong language it is necessary to bear in mind that an intense *odium theologicum* exists between the two opposing religious parties of Mussulmans, and that the Egyptians are mostly Sunnis, while the Mahdi is a figment of the Shia sect."

Tuesday, January 22.

—*Times of India*: Last evening a large social gathering was held at the Young Men's Christian Association under the auspices of the Bombay Temperance League. The Rev. T. H. Greig presided, and speeches were given by the Rev. J. Stone, M. D., the Rev. W. Bell, and Mr. Asplet in favour of total abstinence principles, the result being that several were induced to sign the pledge. A choir contributed to the pleasure of the audienee by rendering at intervals choice melodies. It was announced that a series of similar meetings would be inaugurated on Monday next by the Young Women's Christian Association; and a hope was expressed that they would be attended with beneficial results.

—Same; Lahore, 21: It is reported from Peshawur that whilst Lieutenants Loudon and Ravenshaw, of the 26th Regiment, were out on a boating excursion last Sunday evening on the Cabul river, the boat capsized near a place called Nazetta. Lieutenant Loudon disappeared and was drowned. His body has not yet been found, Lieutenant Ravenshaw saved himself with some difficulty.

—The Municipal Corporation yesterday sanctioned a grant of Rs. 1,20,000, including the sum Rs. 50,000 provided in the budget for special street improvement, for the purchase of 3,000 square yards of ground at Mombadavie, in order to improve the communications and to increase the air space in the neighbourdood of the Mombadavie Tank.

—Mr. Elliott has something to say, in the Assam Census Report, on the efficiency and success of the Hindu propaganda among the half-civilized tribes dwelling in his province. The chief workers in the task of conversion are certain Goshains, mostly Brahmins from Nadiya, who appear to have divided the country amongst them for administrative purposes. One has his special followers among one tribe or section of the pepole, another his special following in another part of the cuntry. The Nagas on the Sibsagar frontier have been drawn within the circle of attraction of one of them, and acknowledge themselves his disciples. The Goshains are said to wield a vast spiritual authority. They have a representative as headman in each village in which their adherents are numerous, and send out from time to time from headquarters emissaries to exhort the faithful, to reprove the lukewarm, to inflict punishment on offenders against the moral laws, and to invite and attract converts. One of these Goshains, it may be remembered, not long ago gave some trouble to the police by reason of his attempting to turn his spiritual influence to politial account. Apart from the efforts of these men, simple contact with the Hindu system, in Assam, as in other parts of India, produces a disintegrating effect on the religious faith of the aboriginal tribes, who are sooner or late gradually absorbed within the elastic folds of that system. For these races Hinduism has attractions which in the long run they are usually unable to resist. Not the least of its attractions, Mr. Elliott says, is that it offers to the hillmen a higher social station and a connexion with the rich and powerful races of the plains.

—The Volunteers in India number 12,000. Annual cost to the state Rs. 615,000.

—*Science Monthly*: If any ordinary room be completely darkened, and a beam of sunlight allowed to pass through a hole, say in the window-shutter, the track of the beam will appear bright and almost rod-like in its clearness of outline. The cause of this, as we all know, is the reflection of the light by the myriad particles of dust floating in the air of the room. If we now imitate Tyndall's experiment and put the end of a red-hot poker into the beam at any point, wreaths and convolutions of intense blackness will appear to ascend from the iron. Although exactly like smoke, this cannot be smoke, for a red-hot poker does not emit any. The blackness is simply that of stellar space, due to the destruction by the heat of the particles which previously scattered the light and rendered the track of the beam luminous. Now we not only gather from this that the ordinary air we breathe is filled with dust particles, but also that much of the floating matter is *organic*, for otherwise it would not undergo combustion as we have just seen it do. Try another experiment. Take a small piece of meat, and boil it so as to kill any living matter that may happen to be in it. Then quickly close up the jar containing the meat and the water in which it has been boiled. The suspended matter in the water will soon settle to the bottom and leave it clear. Look at the water after the lapse of a week, a month, a year, or ten years, and it will appear exactly as at first—pure and bright. But take off the covering and expose it to the air, and in a couple of days a greyish film will spread over its surface, while the smells of putrefaction will speedily be manifest. Now take up a very small drop of this film and examine it under a microscope. It will then be seen to be of a gelatinous nature, and filled with little rods, some-

thing like minute rice-grains, which rush violently about. More careful study will show that these rod-like things are really alive; that they fiud nutriment in the water; that they bear offspring; and that they finally die. They are *Bacteria*. Thus we learn from the generation of these living creatures in the water only after its exposure to the air, that some of the organic particles whose presence we detected by means of our former experiment are actually living *Bacteria*, which float about in the air we breathe, and are capable of rapid reproduction upon alighting in any suitable medium. And here we have the basis of the germ theory of disease. The researches of many different investigators have disclosed the fact that the organisms which are thus floating all around us vary specifically, and that when they find a congenial lodging in certain parts of the vegetable, animal, or human sysem, each specific variety occasions its own particular disease.

—*Indian Witness*: The venerable George Muller arrived in Calcutta on Tuesday at noon, and on Wednesday evening was tendered a public reception at the hall of Union Chapel. The Rev. G. Kerry presided, and after a few words of welcome from him, Mr. Muller addressed the meeting. His remarks made a most favorable, and we may add profound, impression upon those present. Although nearly eighty years of age, Mr. Muller is still erect as a forest oak, and full of health and vigor. He is able to preach three or four hundred times a year, and speaks with great clearness and energy. In reply to a question he gave an outline of his views on prayer for the unconverted, and made a deep and, we are assured, lasting impression on all who heard him.

—Same: Among the preachers in connection with the North India Methodist Mission is one who has rendered more than twenty years of effective service, chiefly within the bounds of the Moradabad district. Before his conversion he had been a wandering "*Guru*" of the Kabir Panthi denomination, and when he became a Christian he brought with him no little influence. Some twent-one years ago he was the chaprassi of the Moradabad Mission School, in which position he received the very small salary of five rupees a month. In due time it was discovered that he was a man of much ready wit, with an eloquent tongue and any amount of courage, and it was thought best to employ him as a preacher. His salary remaianed for a time at five rupees. but was from time to time increased to six, seven, ten, twelve, fourteen. and sixteen, rupees. He was contented and happy on the lower rates, but became discontented as his pay increased. until it reached its highest point, when he became more discontented than he had been at any previous time. He claimed an equality with the best paid of his Native brethren, and in reply to every remonstrance and explanation was accustomed to say—"I only ask for my *right*; I claim my *right*." For a time it was feared that he would become so soured and dissatisfied as to be unfitted for usefulness, but from this extreme he was fortunately saved. Time and grace softened his feelings and he at length became a contented and most useful laborer. Years passed over him, and he steadily rose in the estimation of those who knew him, and proved himself a laborer who needed not to be ashamed.

In the course of the past year this faithful man became troubled in mind about the small measure of success achieved by him, and began to search his heart carefully to discover the cause. Money and labor had been bountifully expended, but the result seemed to be small. Meanwhile the people to whom he preached taunted him with accusations of working for money. "You work for money and have much more than we possess," they would say; "give us what you receive, and we are ready to accept your religion." These taunts made him consider his financial relation to the mission, but did not affect him seriously till one day, when he was praying alone in the fields, God's voice seemed to say to him,—"Your salary is in the way; give it up." His decision was at once made. He said nothing, but resolved to obey. He procured a skin such as devotees carry, resumed the saffron clothing he had formerly worn, and is now known as a "*Bàbá ji*" He goes among the people as he did before he became a Christisn, and subsists on what they give him.

Wednesday, January, 23.

—Mr. Isaac Walker, aged 22, shot himself on Monday evening. The *Times of India* says: He was formerly employed as a clerk in the office of Messrs. Peel, Cassels & Co.; bnt had been out of employment since March last, during which time he had experienced much illness. Monday was the anniversary of his birthday; but he was very low-spirited on account of his being unable to enjoy himself. In the evening it was with difficulty that he was prevailed upon to leave his own room, to join his relatives and friends in some amusement; and after remaining some time with them he returned to his room. Shortly afterwards his friends heard a gun fired; and on going in the direction from whence the sound proceeded, they found the deceased lying on the floor with a gunshot wound on the chest, and a Volunteer rifle lying near.

The Coroner's jury gave a verdict of accidental death.

—It is stated that the personal property of the late Mr. Thomas Holloway will be sworn under £1,000,000.

—*Bombay Gazette*; Colombo, 22: The estimated yield of wheat in Victoria is nearly fifteen million bushels, the largest harvest ever gathered.

A Melbourne Company has selected 1,000,000 acres in North Borneo for cultivating tropical produce.

A bush fire had been raging for some days near Totura when the mail left. About 40,000 acres of grass and crops had been destroyed, and hundreds of sheep killed. Two hundred men were endeavouring to extinguish the fire.

Severe drought prevails in New Caledonia.

French convicts continue to arrive in different parts of Australia.

The exploring party in South Australia has made a successful journey, mapping 40,000 miles of unknown land.

Severe earthquakes have occurred in Tasmania.

The Samoan Parliment and chiefs have agreed to obtain the annexation of New Zealand.

—*Indian Churchman*: There is in the *Banner* an interesting column entitled *Prison Vignettes* by a prisou chaplain. Here is one: "people talk of holy poverty, but there is a great deal of unholy wealth—unholy in its origin, unholy in its distribution, unholy in its non-distribution. When a poor woman gets punished for stealing a fur jacket belonging to one of the upper classes, and that jacket is appraised at £300, sufficient to keep five families for a year as wages go, I feel inclined to wish there might be a revival of Sumptuary laws, and that certain expenditure, or expenditure in certain ways, might be branded as profligate and immoral."

—*Spectator*: We are surprised that the *Times* has had no article denouncing the weakness and imbecility of Monsignore Giambattista Savarese, who, lately a domestic prelate to the Pope, was received into the communion of the American Episcopal Church last Sunday by the Rev. Dr. Nevin, Rector of St. Paul's Church, Rome. It appears that Monsignore Savarese had belonged for twenty-six years to the Ecclesiastical Appeal Court at the Vatican, so that it is quite certain he must be of mature age,—and we all know what the *Times* thinks of "the poor and narrow-brained persons who are troubled at thirty with any question about the form of religion they have lived under." Monsignore Savarese is much troubled, at an age that is probably double the *Times*' maximum, concerning the form of religion he has lived under, so troubled that because he sees no hope of refo ming it, he has joined another religious communion. Why have we had no thunderbolt launched against this "poor and narrow-brained member of th : Roman Curia ?

—*N. Y. Observer*: The Pocasset fanatic Freeman, who put his child to death under the pretence that God required him te sacrifice her and would raise her up from the dead, was put on trial last week.

The familiar story was rehearsed by witnesses; medical experts expressed their belief that he was insane, and neighbors testified to Freeman's good character, affectionate disposition, devotion to Bible study, and strange conduct. The last witness for the defence was the prisoner's wife, Mrs. Freeman. She testified as to her hu-band's temperate and affiectionate character. He was *sunstruck* in 1876, but was not confined to his bed. He was devoted to Chrstianity, his devotion increasing year by year, until it conflicted with his business. His nervous system was weakened, and in the end he slept but little. He attended prayermeeting on the night before the murder, and said he had three visions; they affected him greatly. He told the witness that God had required something of him. She saw him hours previous to the murder, walking the floor with his child and weeping. The witness's feelings were the same as her husband's at the time of the tragedy, but presently entirely changed.

Dr. Folson, an expert medical examiner of Boston, testified that he examined Freeman and found him insane. The jury returned with a verdict of not guilty, by reason of insanity. Chief Justice Norton then ordered that Freeman be committed to the Danvers Insane Hospital for life.

Perhaps this is as good a disposition of the case as can be made. But the man was never so far out of his mind as not to knew that he was violating the law, and if the jury had convicted him of manslaughter, and he had been sentenced to prison for life, no injustice would have been done. Now if he behaves himself, he will soon be proved to be sane, and it will be easy to find ways to get him out of the asylum. It is very dangerous doctrine to establish, that a man may murder his children because he imagines God calls him to do so. Guiteau tried that when he slew President Garfield, but the jury and the whole world said he deserved to be hung, and he was hung.

—*Overland Mail*, Jan. 4: The Rev. A. Barry, D. D., was consecrated Bishop of Sydney and Primate of Australia on Jan. 1, in Westminster Abbey.

On Dec. 30 the Redemptorist Father Hammerle wns preaching to a large congregation in St. John the Evangelist's, Vienna, on poverty. It seems that he had spoken of the lawless life now led by working-men, and denounced Socialism. Suddendly several men raised a cry of "Down with the Jesuits," and threw stones at the preacher, at the same time raising a cry of fire. A panic ensued, which was quieted with difficulty after seventeen persons had been injured, one man having both legs broken. Three arrests were made.

The *Athenœum* states that the volume which created so much interest fifteen years ago, "Leaves from a Journal of our Life in the Highlands," is to have a successor in a volume called "More Leaves from a Journal of a Life in the Highlands, from 1862 to 1882." Copies have already been presented as gifts to a privileged few. An edition is now being prepared for the public, and will shortly appear, enriched with numerous portraits and other illustrations.

The death is announced of the Rev. Robinson Scott, D.D., a distinguished Wesleyan divine. The deceased was for some years president of the Methodist College, Belfas·s He was also a senator, first of the Queentl University, and subsequently of the Roy'a University. Dr. Scott was known for his erudition, being a Doctor of Literature of the

London University, but his only essays in authorship were the issue of sermons on special subjects.

Just five-and-thirty years ago, when the Smithfield Club Cattle Show was held in Baker Street, adjoining Mme. Tussaud's exhibition, and only a fortnight after James Bloomfield Rush, a farmer and auctioneer, had murdered Mr. Jermy, Recorder of Norwich, and his family, at Stanfield Hall, near Wymondham, the following story appeared in a local newspaper:—"Among the many visitors to the late cattle show in London was a Norfolk farmer, who, on his return home by train, entered into conversation with a fellow-traveller, and gave him the following account of what had befallen him and of the unexpected company into which he had been most extraordinarily introduced. 'After,' said he, 'I had been to the show, and carefully examined the different animals, and given my meed of praise to the breeders and their feeders, I thought I would devote a spare hour to another exhibition in the same neighbourhood, Mme. Tussaud's celebrated waxworks. Accordingly I presented myself at the door, and paid my money. On entering, I was surprised to find myself the only spectator. Undisturbed for some time, I wandered about, looking with astonishment at the waxen effigies, habited in their gorgeous apparel. In a few minutes some ladies and children arrived; and standing near to one of the former, I observed, 'What ugly, grim-looking people some of these kings and queens are.' The lady smiled, and answered, 'I perfectly agree with you, they are.' My attention was soon arrested by hearing one of the party, pointing to a figure, mention Lord Nelson, when, proud of having been born in the same county as the illustrious sailor, I could not help exclaiming, 'Ah! he was from my neighbourhood!' upon which one of the ladies, advancing, said to me, 'Then you are from Norfolk; pray can you tell me anything about poor Mrs. Jermy, in whose melancholy fate I so deeply sympathise? Have you any information different from that which has appeared in the public papers? To which I replied, 'No, madam, for I have been some days from home.' Scarcely had this conversaion ended, when Madame Tussaud entered, and seeing me there, asked me how I got in and if I did not know she had forbidden the entrance of any one. I replied, 'I did not; but having paid my money, had walked in as a matter of course.' Judge of my surprise when she informed me I had the honour of speking to no other than our good and gracious Queen, and that the lady whose tender anxiety had been so warmly expressed for the injured widow of Stanfield Hall was the same illustrious person, whose exalted rank does not, however, so elevate her but that the misfortunes and afflictions of others can reach her heart, and excite her generous commiseration. The party who accompanied her Majesty were the royal children and their attendants."

Thursday, January 24.

—*Times of India*: Lahore, 22: Colonel C O'Donel, Assistant Commissary-General, died at Meean Meer last evening very suddenly of apoplexy.

—Miss Pogson, of the Madras Observatory, has favoured the *Madras Mail* with the following interesting letter:—

"A comet, found by the most successful discoverer of these objects, Mons. Pons of Marseilles' in the constellation Lynx, on July 20th, 1812, visible to the naked eye in September of that year, though never very conspicuous, was calculated by Prof. Encke to have a period of about 70¾ years. Messrs. Scholhof and Bossert, of the Paris Observatory, some time since investigated its orbit more rigorously, and in November 1882 published sweeping ephemerides to facilitate its recognition on returning to perihelion, which their calculations gave for 1884, Sept. 4, but with an uncertainty of four-and-a-half years sooner or later. The comet long sought for by various observers, was eventually found in 2nd September last by Mr. R.W. Brooks, an amateur astronomer at Phelps, Ontario County, New York, and has been under observation ever since. On discovery it was in the constellation Draco, very small and starlike and without any appearance of a tail. Its apparent path during this apparition was across Cygnus in December: over parts of Pegasus, Pisces and Cetus in January; and thence travelling over Eridanus, Reticulus and Pisces Volantis, it will finally become too faint for observation in June or July when in Carina, to the right of the Southern Cross. Its greatest brilliance is already past.

—*Statesman*: A man named Middleton, in the service of the Nainee Tal Railway Company, has killed one of his servants under circumstances, it is alleged, of very slight provocation. The servant refused to recall an *ayah* who had run away from Mr. Middleton's house, and was assaulted for the offence with such violence by his master that the man died from the blows inflicted upon him.

—*Word and Work*: Misleading error has been introduced into science by calculations based on the imaginary action of time. It is well known that throughout the whole historic past there is no evidence to prove the transmutation of species. Far back as we can trace the progress of life upon our planet, the Divine principle, "to every seed his own body," appears pronounced and permanent. Nevertheless, to make room for the introduction of changes, which are necessary to prove the theory of evolution, it has been confidently asserted that results unknown during six thousand years may have taken place if the longer period of a million years be allowed for their gardual production. It is supposed *anything may take place if there be only time enough.* Now we repeat, time is not a cause; it is only the opportunity for the operation of causes. So that even if the largest possible period be assumed we can reach no conclusion until the force or forces needed to produce the desired alterations are discovered and demonstrated. Many however, are deceived by the appeal to boundless ages of existence, and are easily persuaded that immense progress in every direction is accounted for when centuries are reckoned by thousands.

—*Chr. Herald*: Bethshan Faith-Healing Home.—Last Wednesday, at the three o'clock meeting held in this house, 10, Drayton Park, Holloway Road, Highbury, Mr. Boardman spoke from the words, "What *would* Jesus do?" in the sense of What does He want to do here amongst us to-day? He showed from the history of the Samaritan woman that the supply of every need, the answer to every question, is Christ himself.—*Two persons* testified to the way the Lord had led them into receiving Him as their Healer, and how they had both since been healed. Then Miss Gerrard said she was travelling in an omnibus, and met a young lady with such an interesting face that she approached her, and found she was working for God in Spain. She said, "We have great need of doctors in Spain, they are either not within reach, or when they are, are very little help." I said, "Then you should learn to trust God for spirit, soul, and body," and she then related how a few months since in Spain, when thrown from a carriage, she had *broken her leg* just above the ankle: she wanted to come home to her father, a doctor in the North of London, for she could not get the help she wanted out there, but her father wrote her to remain in Spain. She was thrown upon the Lord, and asked Mr Fenn to *lay hands on her and anoint her.* He did so, *and the bones united*, so that the following Sunday she could go out to her Sunday School. The Catholics around owned it was the power of God, and *one Catholic priest became converted in consequence of this healing.* After several other testimonies, *Mr. Perry* said: "I feel constrained to tell what Jesus has done for me. I came to last Wednesday's meeting chiefly from curiosity; but I heard such testimonies that I was convinced, and came forward for anointing. I had long suffered from *dyspepsia* and *other troubles*, and I have been getting better ever since. When I was converted I was surprised at the simplicity of it; it was just '*Believe* and be saved;' so now in taking James v. 14, 15, it is again believe and thou shalt be healed." *Mrs. Swones*, of Peckham, said that *her arm had been stiff for nineteen years.* The other day she was reading the words, "Stretch forth thine hand," and she said, "Jesus, I am going to stretch my arm out." "I did so, the first time for 19 years, and now I have, thank God, *neither ache nor pain.*" Several other testimonies followed, and a large number remained for anointing.

Friday, January 18.

—*Bombay Gazette*: Military operations have evidently come to a standstill in Tonking. It is now announced that additional reinforcements are to be sent out from France, and that until they arrive in the end of March, Bacninh will not be attacked. Thus a couple of months will have been gained before the step is taken which is to mean the outbreak of hostilities between France and China. It is impossible to say whether the motives for the delay are military or political.

—At the High Court yesterday, Mr. Justice Pinhey heard a divorce suit in which Emily Jane S. Boardman sued her husband, John Emilius Boardman, for dissolution of marriage on the ground of adultery and cruelty on the defendant's part. At the close of the inquiry his lordship said there was abundant evidence of adultery and of serious cruelty; and passed a decree *nisi* for dissolution of marriage, to be made absolute six months hence.

—Deaths last week 476 By Cholera, 22.

—The Str. *Venetia*, with English Mails, *left* Aden for Bombay Thursday 4 p. m.

—*Times of India*: A correspondent writes:—"A number of the ladies of the city are interested in a laudable attempt to provide for the seamen leaving our port suitable and engaging reading for the long voyage before them. Doubtless the readers of the *Times* would be willing to further this work. You can easily do it by sending your old periodicals or such books as you can spare to the ladies. The *British Workman, Sunday at Home, Leisure Hour, Quiver, Band of Hope, Family Friend, Christian, Graphic, Illustrated London News* and *Sunshine*, are specially asked for. I hope our kind friends will give generous support to this really commendable work. Any replies to this request may be sent to Mrs. R. Rean, 3, Forbes Street, Fort."

Selections.

ABIDE IN CHRIST,

AS YOUR RIGHTEOUSNESS.

'Of God are ye in Christ Jesus, who was made unto us wisdom from God, both RIGHTEOUSNESS and sanctification, and redemption.'—1 Cor. i, 30 (R. V. *marg.*).

The first of the great blessings which Christ our wisdom reveals to us as prepared in Himself, is——Righteousness. It is not difficult to see why this must be first.

There can be no real prosperity or progress in a nation, a home, or a soul, unless there be peace. As not even a machine can do its work unless it be in rest, secured on a good foundation, quietness and assurance are indispensable to our moral and spiritual well being. Sin had disturded all our relations; we were out of harmony with ourselves, with men, and with God. The first requirement of a salvation that should really bring blessedness to us was peace. And peace can only come with right. Where everything is as God would

have it, in God's order, and in harmony with His will there alone can peace reign. Jesus Christ came to restore peace on earth, and peace in the soul, by restoring righteousness. Because He is Melchizedek, King of Righteousness, He reigns as King of Salem, King of Peace (Heb. vii. 2). He so fulfils the promise the prophets held out: 'A King shall reign in righteousness: and the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever' (Isa. xxxii. 1, 17). Christ is made of God unto us righteousness; of God we are in Him as our righteousness; we are made the righteousness of God in Him. Let us try and understand what this means.

When first the sinner is led to trust in Christ for salvation, he, as a rule, looks more to His work than His person.

As he looks at the Cross, and Christ suffering there, the Righteous One *for* the unrighteous, he sees in that atoning death the only but sufficient foundation for his faith in God's pardoning mercy. The substitution, and the curse-bearing, and the atonement of Christ dying in the stead of sinners, are what give him peace. And as he understands how the righteousness which Christ brings becomes his very own, and how, in the strength of that, he is counted righteous before God, he feels that he has what he needs to restore him to God's favour; 'Being justified by faith, we have peace with God.' He seeks to wear this robe of righteousness in the ever renewed faith in the glorious gift of righteousness which has been bestowed upon him.

But as time goes on, and he seeks to grow in the Christian life, new needs arise. He wants to understand more fully how it is that God can thus justify the ungodly on the strength of the righteousness of another. He finds the answer in the wonderful teaching of Scripture as to the true union of the believer with Christ as the second Adam. He sees that it is because Christ had made Himself one with His people, and they were one with Him; that it was in perfect accordance with all law in the kingdom of nature and of heaven, that each member of the body should have the full benefit of the doing and the suffering as of the life of the head. And so he is led to feel that it can only be in fully realizing his personal union with Christ as the head, that he can fully experience the power of His righteousness to bring the soul into the full favour and fellowship of the Holy One. The work of Christ does not become less precious, but the person of Christ more so; the work leads up into the very heart, the love and the life of the God-man.

And this experience sheds its light again upon Scripture. It leads him to notice, what he had scarce remarked before, how distinctly the righteousness of God, as it becomes ours, is connected with the person of the Redeemer. 'This is his name whereby HE shall be called," JEHOVAH OUR RIGHTEOUSNESS.' IN JEHOVAH have I righteousness and strength,' 'Of God is HE made unto us righteousness. That we might be made the righteousness of God IN HIM.' 'That I may be found IN HIM, having the righteousness of God.' He sees how inseparable righteousness and life in Christ are from each other: 'The righteousness of one comes upon all unto *justification of life*.' 'They which receive the gift of righteousness shall *reign in life* by one, Jesus Christ.' And he understands what deep meaning there is in the key-word of the Epistle to the Romans: 'The righteous shall *live* by faith.' He is not now content with only thinking of the imputed righteousness as his robe; but putting on Jesus Christ, and seeking to be wrapped up in, to be clothed upon with *Himself and His life*, he feels how completely the righteousness of God is his, because the Lord our righteousness is his. Before he understood this, he too often felt it difficult to wear his white robe all the day: it was as if he specially had to put it on when he came into God's presence to confess his sins, and seek new grace. But now the living Christ Himself is his righteousness,—that Christ who watches over, and keeps and loves us as His own; it is no longer an impossibility to walk all the day enrobed in the loving presence with which He covers His people.

Such an experience leads still further. The life and the righteousness are inseparably linked, and the believer becomes more conscious than before of a righteous nature planted within him. The new man created in Christ Jesus, is 'created in righteousness and true holiness.' 'He that doeth righteousness is righteous, even as He is righteous.' The union to Jesus has effected a change not only in the relation to God, but in the personal state before God. And as the intimate fellowship to which the union has opened up the way is maintained, the growing renewal of the whole being makes righteousness to be his very nature.

To a Christian who begins to see the deep meaning of the truth, 'HE is made to us righteousness,' it is hardly necessary to say, 'Abide in HIM.' As long as he only thought of the righteousness of the substitute, and our being counted judicially righteous for His sake, the absolute necessity of *abiding in Him* was not apparent. But as the glory of 'Jehovah our righteousness' unfolds to the view, he sees that abiding in Him personally is the only way to stand, at all times, complete and accepted before God, as it is the only way to realize how the new and righteous nature can be strengthened from Jesus our Head. To the penitent sinner the chief thought was *the righteousness* which comes through Jesus dying for sin; to the intelligent and advancing believer, *Jesus*, the Living One, through whom the righteousness comes, is everything, because having Him he has the righteousness too.

Believer, abide in Christ as your righteousness. You bear about with you a nature altogether corrupt and vile, ever seeking to rise up and darken your sense of acceptance, and of access to unbroken fellowship with the Father. Nothing can enable you to dwell and walk in the light of God without even the shadow of a cloud between, but the habitual abiding in Christ as your righteousness. To this you are called. Seek to walk worthy of that calling. Yield yourself to the Holy Spirit to reveal to you the wonderful grace that permits you to draw nigh to God, clothed in a Divine righteousness. Take time to realize that the King's own robe has indeed been put on, and that in it you need not fear entering His presence. It is the token that you are the man whom the King delights to honour. Take time to remember that as much as you need it in the palace, no less do you require it when He sends you forth into the world, where you are the King's messenger and representative. Live your daily life in the full consciousness of being righteous in God's sight, an object of delight and pleasure in Christ. Connect every view you have of Christ in His other graces with this first one: 'Of God He is made to you righteousness.' This will keep you in perfect peace. Thus shall you enter into, and dwell in, the rest of God. So shall your inmost being be transformed into being righteous and doing righteousness. In your heart and life it will become manifest where you dwell; abiding in Jesus Christ, the Righteous One, you will share His position, His character, and His blessedness: 'Thou lovest righteousness, and hatest iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.' Joy and gladness above measure will be your portion.

In the estimate of Christian life it is not the few exceptionally great things which are reckoned, but the many ordinary little things.

THE MORAL INFLUENCE OF GOOD COOKING.

When wandering alone through Norway in 1856 I lost the track in crossing the Kyolen field, struggled on for twenty-three hours without food or rest and arrived in sorry plight at Lom, a very wild region. After a few hours' rest I pushed on to a still wilder region and still rougher quarters and continued thus to the great Jostedal table-land, an unbroken glacier of five hundred square miles, then descended the Jostedal itself to its opening on the Sogne fjord—five days of extreme hardship, with no other food than flatbrod (very coarse oatcake), and bilberries gathered on the way, varied on one occasion with the luxury of two raw turnips. Then I reached a comparatively luxurious station (Ronnei), where ham and eggs and claret were obtainable. The first glass of claret produced an effect that alarmed me—a craving for more and for stronger drink that was almost irresistible. I finished a bottle of St. Julien, and nothing but a violent effort of will prevented me from then ordering brandy.

I attribute this to the exhaustion consequent upon the excessive work and insufficient unsavory food of the previous five days; have made many subsequent observations on the victims of alcohol, and have no doubt that overwork and scanty, tasteless food are the primary source of the craving for strong drink that so largely prevails with such deplorable results among the class that is the most exposed to such deprivation. I do not say that this is the only source of such depraved appetite. It may also be engendered by the opposite extreme of excessive luxurious pandering to general sensuality.

The practical inference suggested by this experience and these observations is that speech-making, pledge-signing and blue-ribbon missions can only effect temporary results, unless supplemented by satisfying the natural appetite of hungry people by supplies of food that is not only nutritious, but savory and *varied*. Such food need be no more expensive than that which is commonly eaten by the poorest of Englishmen, but it must be far better cooked. —*W. Mattieu Williams in Popular Science Monthly for December.*

GOOD CHEER IN THE FIELD.

BY THE REV. E LEWIS. (L. M. S.)

THE joy of harvest is great. It is fitting and inevitable that we should be glad over gathered sheaves. But there is delight also in watching the ripening corn, in protecting it as far as possible from blight, and guarding it against thieves. There is pleasure in sowing precious seed; yea, even ploughing the hard soil has its satisfaction. The whole work of preaching the kingdom of Christ in India is to my mind, after nearly eighteen years of experience, one of the most blessed which the God and Father of all has committed to man.

It has been my privilege to plough, to sow, to watch the growing crops, and to gather in some sheaves. My field has been in the Bellary District, amongst the Kanarese and Telugu people. We have preached to all classes, but spent most of our time and strength amongst the Lingayats, goldsmiths, and weavers. A good number both of men and women from these classes have been gathered into Christian fellowship, and are now hearty Christians and earnest workers. Their history, fresh and fragrant as the summer flowers, affords many illustrations of the power of Christ's love over the heart and life of those who believe in Him; and their Christian character bears witness to the truth of the gospel. We have followed the steps of some men for years, watching for their souls. We have observed in them the first signs of unusual interest in Christian truth; we have seen them evidently convinced, and brought under the power of Christ's love; and our whole heart has been drawn out towards them as they have

come nearer, endured much persecution, and at length openly professed their faith in baptism. Many of them were at first cast off by their friends, but in the greater number of instances they gradually regained the confidence and affection of some at least who were their greatest opponents. I might say much of interest concerning them; they are our joy and crown. Our intercourse with them is most pleasant: they are brethren and sisters beloved in the Lord

But our time is chiefly occupied in trying to bring others into the same faith in, and fellowship with, Christ; and during the present year we have had much to do with those who are called "enquirers." These have been brought to their present position in relation to Christ chiefly by the preaching of the word, by reading the Bible and Christian tracts, and by intercourse with Christians. That they have a sincere and pure desire to serve Christ I have no doubt. They can gain nothing from a worldly point of view by embracing the Christian religion; they may lose much in the way of trade and social standing. They are bound by family and social ties to their old habits of life, and may have harshly to rend those ties to become free. They love the word of God, prize highly the friendship of Christians, and are seeking to serve the Lord. Their numbers are increasing every year where the gospel is preached, and we entertain large hope concerning them. They call for our most earnest prayers, and for our most faithful labour. It is evident that work amongst them is not only intensely interesting, but demands a large amount of sympathy, love and wise counsel.

Within the last two months several men have asked me to advise them as to whether they should at once leave their wives and friends who are not willing to join them and receive baptism. We have advised them to delay a little, and to use every possible means to win to Christ those dear to them; and we are ourselves striving to teach them. Past experience, as well as conviction of right, has influenced us in giving this advice. Some years ago a man of the Devánga caste, living in the town from which I am writing, avowed himself an earnest believer in Christ; but his wife stontly refused to join him if he were baptized. We resolved to pray for her and to try to win her. Gradually her prejudices gave way, she received Christ, was, with her husband, baptized; and now that family is a living witness of the gospel in this town. We believe that we shall see many similar triumphs in the families of those who are now seeking the kingdom of heaven. It is most undesirable to be in a hurry to baptize every one who, we are convinced, is a true believer.

A few years ago there was great danger, when a single member of a family became a Christian, of his being not only cut off from his family, but obliged to leave the town or village where he was living. He was thus painfully isolated and exposed to a new set of temptations, into which he not unfrequently fell. Happily such cases are now rare in this district. Those who have joined us of late have generally remained in their old homes, are carrying on their old trade or profession, are the means of doing good, and afford a pleasing illustration of the "Church in the house": they are less isolated and are more happy.

A native preacher returning from an evangelistic tour a few days ago, said to me, "This is the best tour I have had; we are now getting so near the people; they are drawn to us when we tell them our own Christian experience; I am sure we shall by and bye gather in a large and rich harvest."

God has given us an entrance amongst the people; our message to them is—life from the dead. It is a privilege to work: we are receiving the earnest of the harvest; the ingathering is certain.—(*Harvest Field.*)

YOUNG ATHEISTS.

A SUGGESTIVE scene took place lately in a railway car that was crossing the Rocky Mountains. A quiet business man, who, with the other passengers, had been silently watching the vast range of snow-clad peaks, by him seen for the first time, said to his companion:—

"No man, it seems to me, could look at that scene without feeling himself brought nearer to his Creator."

A dapper lad of eighteen, who had been chiefly occupied by caressing his moustache, pertly interrupted, "If you are sure there is a Creator."

"You are an atheist," said the stranger, turning to the lad.

"I am an agnostic," raising his voice. "I am investigating the subject. I take nothing for granted. I see the mountains, I smell the rose, I hear the wind; therefore, I believe that mountains, roses, and wind exist. But I cannot see, smell or hear God. Therefore—"

A grizzled old cattle-raiser opposite, glanced over his spectacles at the boy.

"Did you ever try to smell with your eyes?" he said quietly.

"No.

"Or hear with your tongue, or taste with your ears?"

"Certainly not."

"Then why do you try to apprehend God with faculties which are only meant for material things?"

"With what should I apprehend Him?" said the youth with a conceited giggle.

"With your intellect and soul—but I beg your pardon;" here he paused; "some men have not breadth and depth enough of intellect and soul to do this. This is probably the reason that you are an agnostic."

The laugh in the car effectually stopped the display of atheism that day.

But this is a question that cannot be laughed or joked away. The immature lads are not a few in our colleges who find a Greek grammar too much for their brains to master, yet who loudly proclaim themselves agnostics or materialists, and challenge the Ceator of the universe to stand on trial for their verdict. (*Chr. Witness.*)

CONSECRATION.

Suppose that . . . a man should come to me and say—"I would like to have a little talk with you."

"Willingly, what is the matter!"

"Come here into this corner!"

"Here I am, what is the point!"

"I want to ask your advice about a difficnlt question"

"Well, I will do my best; what is it?

"As I was coming into the meeting a gentleman before me took his note-book out of his pocket and happened to drop a five-pound note, but he never saw that he lost it"

"Well, you ssw it, and picked up the note for him, I dare say."

"Yes,—that is to say, I picked it up, but I put it into my own pocket."

"You did, indeed! And now you require a little conversation about the matter?"

"Yes!"

"Do you consider the money yours?"

"No, it is hardly *mine*, but do you not think it might be enough to return one-half of the sum to the owner? Suppose I give him back £4, or say £4 10s. would not that be enough?"

"Not enough to save you from being a thief, surely."

If the man should, after further talking and listening come to this conclusion—

"Well, let me see, I really think I will do a rare thing, and will consecrate these five pounds to their owner"—What would you think of him then?

. . . This is what thousands of Christians are saying. They admit—who can help admitting?—that they belong to God, who is our Maker, our "faithful Creator," as the Apostle puts it, and our Saviour, who has given himself to redeem us. Do we not belong to him altogether? Ye are not your own, ye are brought with a price. *Gleanings. I. C. H.*

MEEKNESS.

Meekness not only gives great peace of mind, but often adds a luster to the countenance. We read of only three persons in Scripture whose faces shone remarkably—namely, Christ, Moses, and Stephen—and they were eminent for meekness. We never lose any thing by meekness. Abraham yielded to the ambitious claims of his nephew Lot, and though the whole land was Abraham's, he gave Lot the right to choose. Lot took that right, and made his choice, and lost all. Abraham was blessed in what fell to him. "The meek shall inherit the earth." God, who is the true proprietor, loves no tenants better than the meek, and never grants to any larger leases than he does to them.

Meekness is love at school—love at the school of Christ learning of him who was meek and lowly. It is true Christian humility. It is the disciple learning to know himself, learning to fear and distrust himself. It is the disciple practising the sweet but self-emptying lesson of putting on the Lord Jesus, and finding all his righteousness in Christ. It is the disciple learning the defects of his own character, and taking hints from hostile as well as friendly monitors. It is the disciple praying and watching for the improvement of his talents and the amelioration of his character. It is the loving Christian at the Savior's feet, learning of him the sweet lessons of submission and trust. Meekness is imperfect if it be not both active and passive; if it will not enable us to subdue our own passions and resentments, as well as qualify us to bear patiently the passions and resentments of others. See Jesus in the judgment hall, the very incarnation of strength; yet when revilings were loud around him and charges were multiplied against him, he "held his peace,"—*From "Ripe Grapes," by Rev. W. H. Poole.*

Miscellany.

W. F. Breed in *N. Y, Evangelist*:

For a considerable time we have had on our book-shelves, and not infrequently in our hands, Wainwright's "Scientific Sophisms," now, we are glad to see, issued in cheap form, as a part of the Standard Library of the publishers Funk & Wagnalls. This work presents a very able handling of the theories and statements of agnostic evolutionists, and is full of facts very damaging to those statements and arguments. A writer in the "American" of this city, thus speaks of this book: The author "certainly has caught these great scientists and advocates of evolution napping. He has with the sunbeams of a merciless analysis shot through and through the cloudbanks on which they have reared their ambitious structure of opinions; he has shown how Spencer supposes, and Tyndall imagines, and Darwin conceives. and Haeckel assumes, what properly interpreted phenomena and sound reason flatly deny. Some of the studied declarations and interpretations and arguments he literally tears to pieces. . . . . We heartily agree with him, that Darwin, Huxley, Wallace, and Haeckel, Spencer and Tyndall, Bain and Mill, and their coadjutors have gone wide of the truth in their ultimate conclusions, and have contradicted and refuted each other in many essential particulars, and have been most successfully answered by Mivart, Beale, Virchow, Elam. Agassiz, and other specialists."

In this book those of the general reading public who think, but have not time for careful protracted investigation of the utterance s of learned unbelief, will find how marvellously fallible men of science are when they venture beyond the bounds of their own several departments. It will disabuse many of the impression that the word of one who bears the honored name of scientist is always to be honored with unquestioning acceptance.

The truth is that no writings are fuller of blunders than those of scientific men. Prof. Flint has written—"It is greatly to be regretted that professional critics and popular writers should have so generally gone to Mr. Herbert Spencer's chapter on Persistence of Force for enlightenment upon the subject of which it treats, although probably *in no other eight consecutive pages in the English language are there so many physical and metaphysical errors combined*!" And yet to-day this combination of physical and metaphysical errors is the bible of troops of unbelievers.

Mr. Huxley has gravely informed the world that "if we could gather all that goes up the chimney and all that remains in the grate of a thoroughly burnt coal fire, we should find ourselves in possession of a quantity of carbonic acid, water, ammonia and mineral matters, *exactly equal in weight* to the coal." Of this Dr. Charles Elam says: "It requires but the *most elementary* acquantance with the subject to reconize that the quantity of these products would be at least *twice* and probably *thrice* as great as the original weight of coal." Mr. Huxley failed to see that in the combustion of the coal, a vast amount of oxygen would become allied to the carbon. Dr. Elam adds that this among other facts, will "enable the reader to estimate at its true value *the science* from which such stupendous consequences are so confidently deduced." It is high time that a good proportion of the faith withdrawn from the Word of God, and reposed in the dicta of blundering men be transferred again to that infallible Word. Pastors and others would do a great service to truth and morals by putting this book into the hands of the intelligent and reading portion, especially of their young people.

—Dr. Angell in *Missionary Herald*:

I get letters sometimes from inventors asking if there is a good market for their goods in China. Why, there is no chance there at all. They do not want your clothespins, nor your reapers, nor your sewing-machines, nor anything of the sort. Civilization cannot go ahead of Christianity into China. They do not want *you* there. They say we have been a great nuisance to them, and I think we have in some respects; that is, we have disturbed their own ideas very much. Seriously, my friends, looking at this matter from a philosophic point of view, and not merely as a Christian, I believe that the only method, or at any rate by far the most expedient method, of getting our Western civilization into Chinese life, is through Christanity. And let me tell you why. The reason they will not take our Western civilization in its secular aspects is this. They say, every man of them, and they have been taught so for 3,000 years, and their children are taught so to-day —that all wisdom is contained in their nine sacred books which were written 3,000 years ago; that all learning which man needs to know for any purpose is there, whether secular or sacred; that all that is necessary to make a civilization that is worth having is there, and their faith is pinned to that. They look backward over their shoulders for their ideal, and not forward; and you can never stir them one inch until you can break up their implicit faith in the absolute perfection of the civilization of 3,000 years ago, with its philosophy. Now, then, if you can bring them to the philosophy in this Blessed Book which teaches us that the same Author made nature and made this Book, and that we are to accept the truth of science; which is simply the knowledge of the laws of God, and all truth, whencesoever it comes, opening our hearts to truths from the whole horizon round, then don't you see you have the door flung wide open for all that is good in our Western civilization? You may carry steamships and telegraphs and railroads there from now to the end of the century; but I believe that is the very slowest way to get Western civilization into China. We have begun at the wrong end, if we think that is the way to accomplish it. There is not a foot of railroad in China to-day. There were twelve miles laid, but they bought it and tore it up; and the troops have had to protect the telegraph which was built while I was there. It all comes of their religious belief. It is not a prejudice against invention: it is because a railroad or a telegraph or a reaping-machine or a steam-engine interferes with their most sacred religious belief; and you cannot move them one inch until their belief in *fungshwui*, and ancestral worship, and Confucianism, is shattered to the very base. Christ must go ahead of steam-engines and reading-machines in China, if they are to stay there and work out their civilizing mission.

—The *Christian Intelligencer*:

The nebular hypothesis has received serious injury during the past twelve or eighteen months at the hands of those who but a short time ago accepted and maintained it. How has it been that the sun has continued to give out heat through the thousands of years of human history and the ages apparently demanded by geology? has been a question on which much thought has been expended. The most judicious astronomers, those least given to speculation, had quite generally come to the conclusion that the heat of the sun has been maintained by the contraction of its volume. That was the legitimate application and development of the nebular theory. But the ranks recently have been breaking up. Now some of the same gentlemen declare that this opinion must be abandoned. What then becomes of the nebular hypothesis? Are we at the beginning of a disintegration of scientific theories, and is there to be before long a general reconstruction of the speculations which have been so stoutly urged in antagonism to the Word of God? Are we as far as ever from the discovery of the mystery of creation? St. Paul, moved by the Spirit of God, said: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Science seems to be on the way back to that declaration.

TELEGRAPHIC NEWS.

London, January 18th: The extensive offices and warehouses of Messrs. S. W. Silver & Co., colonial merchants and outfitters, Cornhill, were totally destroyed by fire yesterday.—News from the Cape states that M. Kruger has submitted to Lord Derby a counter proposal for a new frontier.

Cairo, 18th: According to an official despatch the whole district of Khartoum is in open repellion.

Madrid, 18th: The Spanish Ministry has resigned in consequence of the defeat of the Government. A new Ministry has been formed by Senor Canovas.

—*Hongkong, 18th*; In consequence of the representation of England, the prepartions by China for blocking the Canton River are suspended.

—*Cairo, 19th*: Telegraphic communication is interrupted between Khartoum and Berber.

London, 19th: General (Chinese) Gordon, who has withdrawn his resignation, has been entrusted with a special mission, and started for Egypt last night on his way to Suakim or Khartoum, accompanied by Colonel Stewart. Before starting General Gordon had interviews with several Ministers and also had an interview with H. R. H. the Duke of Cambridge.

20th: General Gordon has accepted the special Mission to Egypt on condition that he will be held responsible only to the British Government.

Cairo, 20th: Telegraphic communication between here and Khartoum and Sennaar has been restored.

Vienna, January 21st: M. de Giers arrived here to-day and had an audience of the Emperor.

Cairo, 21st: Baker Pasha is parleying successfully with the Sheiks around Suakim, several of whom have already come in.—General Gordon will hold a Conference with Sir Evelyn Baring at Suez, after which H. M.'s corvette Carysfort will convey the General on to Suakim.

London, 22nd: Colonel Holms, Member of Parliament for Paisley, has resigned his seat.

Cairo, 22nd: The Governor of Khartoum has telegraphed to the Khedive that he will be able to defend the town when the garrison from Sennaar arrives. An expedition has started to remove the obstruction on the Nile below Duem.

Vienna 22nd: M. de Giers left here to-day on his way back to St. Petersburg.

London, 23rd: Sir Charles Dilke, speaking at Chelsea yesterday, said that General Gordon will carry out the policy of evacuation in Egypt, and that the General acts under the orders of Sir Evelyn Baring.—Sir Charles also stated that the Red Sea coast will be retained.—Earl Grosvenor, dead.

Cairo, 23rd: The Egyptian troops at Khartoum and Suakim are becoming better affected and disciplined, and operations for the relief of Tokar and Sinkat will be undertaken immediately.

Paris, 23rd: Further reinforcements for Tonquin will start immediately. Is is not expected that the attack on Bac Ninh will take place until their arrival at the commencement of March.

London, 24th: News from Madagascar states that at the recent coronation of the new Queen, Her Majesty's Premier declared explicitly that the Malagasy Government would not yield one inch of territory to the French.

PASSENGERS SAILED.

Per Str *Coptic*, 23, for Liverpool:

Mr and Mrs Mactier, Mr P Hargreaves, Mrs Lock and two children, Dr and Mrs F A S W Young, and Mr Thos H Davies, and nine natives.

Per P. and *Gwalior*, 25:

For London—Mr Lavers, Mr A W Chippindale, Mr Temperley, Dr Gillbie, and Major Frere.

For Venice—Major C D Swete, Major General W S Cooper, Miss Crocker, Miss Martha White, Sir Sydney Waterlow, and Lady Waterlow.

For Suez—Mr A H Little, Mr O H Perkins, Mr R H Peck, Revd N Sites, Mr G S Wheaton, Mr F C Hubbell, Mr Walter Hubbard, and Miss J Sparr.

For Thieste—Mr B Gildermeister.

PASSENGERS ARRIVED.

Per Str *Persia*, 22, from Liverpool:

Major General McNeil, Mr Nilay, Mr Dickie, Mr Monement, and Mr Samuels.

Per P and O Str *Malwa*, 22:

For London—Mr Playfair, Mr E Bibby, Miss Sutcliffe, Mr Geo Westwood, Mr Howard Wrigley, Mr H C Wrigley, Mr N W Cutter, and Mrs Cutter.

From Brindisi—Mr J J Guise, Mr D W Reid, Mr J Fulford, Mr Romilly, Major Genl and Mrs Playfair, Major Vaughan, Mr Hanfeld, Mr Hamilton, Mr F S Macintosh, Mr Bull, Mr Kickup, Mr W H Jones, Mr Talbot, Mr Gaspar, Mr J W Reid, Mrs F W Dillon, and Mr C W C Scott.

From Venice—Mr A Philippi, Mr and Mrs Herriott, Mr Benheu, Mr H Cohn, Mr Berens, Sir W Clarke, Mr Gladstone, and Major Conway-Gordon.

From Suez—Mr P Campbell.

Domestic Occurrence.

DEATH.

KENDERDINE—January, 18th, at Ahmednugger, Thomas Buchanan Charles Kenderdine, son of the late W. J. Kenderdine, H. M.'s Mint, Bombay, aged 40 years 4 months and 22 days.

"BOMBAY GUARDIAN."

Subscriptions received from 19th to 26th January 1884.

Rev. A. T. Leonard, 31st December 1884, Rs. 7-10; Conductor H. Todman, 31st January 1884, Rs. 2-6; Rev. Narayen Sheshadri, 31st December 1884, Rs. 11-7; Captain E. H. Ensor, 31st December 1884, Rs. 6; J. Hanson, 20th January 1885, Rs. 7-10; Mr. James Staples, 17th February 1884, Rs. 4-7; A. Keir, 17th February 1884 Rs. 4-7; John Staples, 31st December 1883, Rs. 1-2;

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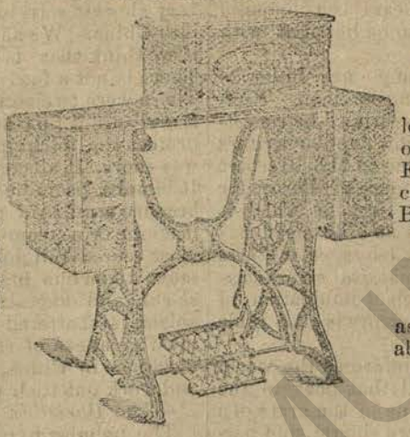

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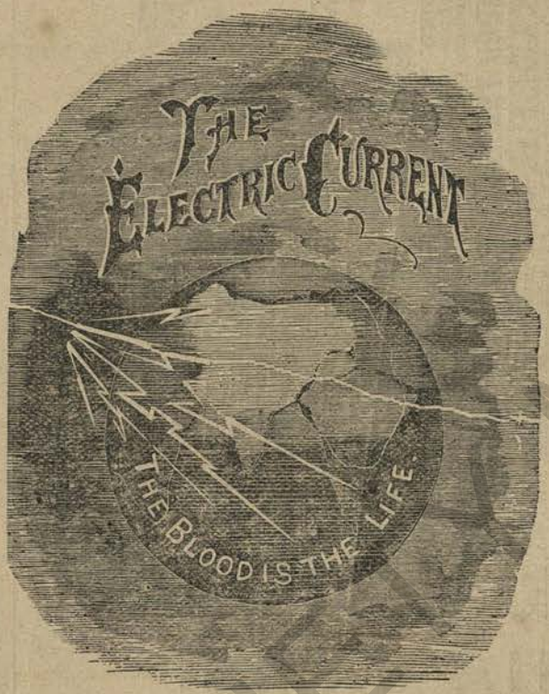

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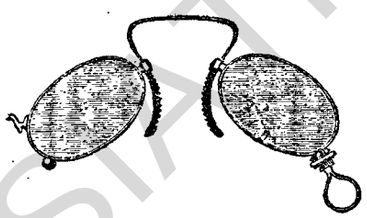

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